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# OUR SUNDAY VISITOR

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## Some Practical Reflections on Current Religious Thought

By M. A. C.

MARRIAGE A LA MODE.

SOME philosophic observer has figured out that it is easier for a stranger to get married in a strange town than it is for him to get a check cashed.— Mineral Wells Index.

"It is so, even so. The reason is that getting married is a jolly little romance, while cashing a check is a serious matter. In cashing a check in a strange bank one usually has to be identified. Even at that, if it is an ordinary check he may not be able to exchange it for money, unless the instrument be indorsed on the back by a solvent citizen known to the banker. It would be unfortunate if marriage were hedged with such difficulties. To imagine an eligible party being compelled to obtain an identification, perhaps an indorsement by a third party, in order to be made the custodian of a fair lady's hand and heart is to conceive an intolerable inconvenience. No marrying man would consent to such humilation The way to get married is to pick out a town which you think would be a nice one to marry in, then locate some young lady who is not already married and explain to her your decision and your desire to honor her by taking her in marriage. If she is not otherwise engaged, it will be but the work of a moment for her to run upstairs and get her hat, perhaps rub a bit of powder on her nose, and bounce out of the front door on her affianced arm, humming a wedding march in double-quick tempo. Getting married was practiced thousands of years before the cashing of checks was ever thot of. Therefore the experience of innumerable preceding generations assists the present generation in taking the drudgery out of courtship and red tape out of the marriage ceremony."

The more we have of such articles as the above in the secular press, the better. For there can be no doubt that hasty, ill-considered, and clandestine marriages are the seed from which most of the divorce crop is grown. And again we rise to remark that the provisions of the Catholic marriage legislation make such abuses impossible. In the nature of

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## From Peter to Benedict.

IF the Church today be not a continuation of the Church of Apostolic times, if it be not identical in belief, in government, etc., with the primitive Church, then Christ, Who claimed to be God and promised to abide with His Church forever, to teach her all truth, failed to keep His promise. That failure would utterly falsify all His claims and brand Him as the most blasphemous imposter that ever deceived human hopes with lying promises. That only can be the true Church today which can trace its existence back unbroken to Peter and the eleven, with as little difficulty as we can go over the list of presidents from Warren Harding to George Washington. Our enemies admit that the succession of Popes from Benedict XV to the fourth century can easily be traced. Well St. Augustine, who lived at the beginning of the fifth century, publishes the list from the fifth century to Peter, as follows:

> "To Peter succeeded Linus; to Linus, Cletus; to Cletus, Clement; to Clement, Evaristus; to Evaristus, Alexander; to Alexander, Sixtus; to Sixtus, Telesphorus; to Telesphorus, Hyginus; to Hyginus, Pius; to Pius, Anicete; to Anicete, Soter; to Soter, Eleutherius; to Eleutherius, Victor; to Victor, Zephyrinus; to Zephyrinus, Calixtus; to Calixtus, Urban; to Urban, Pontian; to Pontian, Antherus; to Antherus, Fabianus; to Fabianus, Cornelius; to Cornelius, Lucius; to Lucius, Stephen; to Stephen, Sixtus; to Sixtus, Dionisius; to Dionisius, Felix; to Felix, Eutichianus; to Eutichianus, Caius; to Caius, Marcellinus; to Marcellinus, Marcellus; to Marcellus, Eusebius; to Eusebius, Melchiades; to Melchiades, Sylvester; to Sylvester, Marcus; to Marcus, Julius; to Julius, Liberius; to Liberius, Damasus; to Damasus, Siricius; to Siricius, Anastasius, who now occupies the same See." **(Ep. 53 to German.)**

It is common for our non-Catholic brethren to admit that the Catbloic Church was the *first* Christian Church. What is this but to admit that the Roman Church was the actual Church established by Christ? For how can a believer in Christ's divinity hold: First, That the Church founded by Him could be corrupted? Second, That He falsified when He said that He would send down upon His Church the Spirit of Truth, to abide with her forever, to teach her all truth, to call to mind all things whatsoever He had taught? There is not a "corruption" to which our non-Catholic friends point that cannot be traced back to the very ages which they themselves call "primitive and pure."

## How Prejudice Blinds Protestant Bishop's Eyes to Truth

SPEAKING at the Detroit Conference of the Methodist Church recently, Bishop Theodore S. Henderson delivered himself of a bitter attack on the Catholic Church, in seeking to justify the activities of his Denomination in the City of Rome. After declaring the purpose of the Methodist College on the Monte Mario, and the determination of the Methodist authorities to remain there and combat Catholicism, the bishop said that when representatives of the Knights of Columbus went to Europe recently the Pope asked them to aid him in a fight against heretics in that country.

"The other day the Knights of Columbus appropriated $1,000,000 for work against the heretics. The heretics are the Methodists in Italy.

"When the Knights of Columbus sailed for France to dedicate a statue of Lafayette at Metz their move looked like a shrewd one calculated to take advantage of the emotion of the war to get the favoring eye of the world. When they arrived in Metz they found that Lafayette was a Freemason and you have heard nothing of the statue since."

This is all very interesting. But I happen to have upon my desk as I write, a copy of the souvenir booklet of the Knights of Columbus Pilgrimage, the frontispiece of which is a photograph of the dedication of the Lafayette Statue at Metz, and which contains a long account of the dedication of the statue, which was attended by the highest dignitaries of France ecclesiastical, civil and military. I seem to remember a copy of the same picture in the illustrated supplement of one of our Sunday papers some time ago, and I certainly remember making it a point to attend a "movie" at which views of the ceremony formed part of the "weekly news."

Our Methodist brother may not have known this, but if he chose to deliver himself publicly of such statements, he should have known

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## Bogus Quotations Still Used By Anti-Catholic Politicians

THE raising of the "religious issue" is still a favorite bit of campaign tactics with a certain class of politicians in the South, and even in some few bigoted sections of the North. An example of this has recently come to our attention in a large "paid political advertisement" in a Birmingham, Alabama newspaper. The candidate comes out with the slogan "that insofar as protestant teachers are excluded from the Catholic Schools, I favor the exclusion of Catholic Teachers from Protestant schools." As the same advertisement makes the statement that "This is a Protestant country" it may be supposed that the candidate identifies the Public Schools with "Protestant schools." The absurdity of such an identification is too obvious to need comment. The claim that American citizens, taxpayers, are to be excluded from any office in the bestowal of the State or municipality because of their religion is contrary to both the letter and the spirit of the Constitution of the United States. The slogan of this candidate, which is only noticed in these columns because it is that of many another candidate for office, and of not a few "politico-religious" organizations among our separated brethren, is simply a piece of bad logic intended to prejudice the unthinking public. Public office of any sort is constitutionally free from the application of the religious test. According to the American plan of government any citien, of whatever religious affiliation, is eligible to public office. The only qualifications required of an applicant for a position as teacher in the public schools are sufficient education and training, and a good moral character. Such applicant can no more (logically and constitutionally) be disqualified by being a Catholic than he (or she) can be disqualified by the fact that he is a Presbyterian, or a Mohammedan, or a Confucian, or an Atheist.

But the case is far different for the privately owned and managed school, whether it be a Catholic parochial school, or a Presbyterian academy, or an Ethical Culture school (like Dr. Adler's institution in New York City.) The people who maintain a private school have obviously the right to determine who shall teach therein. A limited group supply the funds from which teachers salaries are paid in such institutions. But the State, or the municipality supplies, out of the general taxation of all citizens and property holders, the money for the salaries of the Public School teachers. So long as Catholics continue to bear their share of the burden of taxation, they have equal rights with all other taxpayers to representation on the school boards and in the teaching forces of the Public Schools, which belong to them as citizens no less than to their non-Catholic neighbors.

**The United States is not a Protestant country. The Public Schools of the United States are not Protestant schools. To claim the contrary is practically to advocate union of Church and State.**

But our Southern politician (and others of the class of which he is simply a typical instance) goes so far as to print, under a headline, in his "paid political advertisement" what purports to be a set of "Extracts from the Syllabus of Pope Pius IX dated December 8, 1864. Anent Our Public Schools, and which is today a Part of the Supreme Law Governing Roman Catholics in the Country."

Four "extracts" are given **Not One of Which is Correct.** The implication that Pius IX referred in his Syllabus to the Public Schools of America is absurd, for the three propositions regarding education actually contained in the Syllabus bear only on the schools of "Christian States," and the United States is not a Christian State either in the canonical or the constitutional sense of the term. The "extracts" given are incorrect, garbled, distorted and calculated to mislead. Following them, but under the same heading, we find some of our old acquaintances, the **BOGUS Quotations from The Chicago Tablet** (supposed to be a Catholic publication, but which, as a matter of fact

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## KNIGHTS OF COLUMBUS LONG AGO INVESTIGATED AND VINDICATED

ONE of the things which has come out of the recent expose of the Ku Klux Klan by the leading newspapers of the United States, is a demand, on the part of the anti-Catholic agitators, for an investigation of the Knights of Columbus. Can it be possible that those who raise this cry do not know that the Knights of Columbus have already submitted to the most rigid investigation voluntarily and of their own accord? The Government has never sought to investigate the Knights of Columbus. The newspapers of the country have never made such a demand. The present agitation for such an investigation comes entirely from those who wish to throw dust in the eyes of the public and so cover up the disgraceful exposure of what promised to be the greatest anti-American organization in the history of bigotry.

Lest we should be thought biased in this matter we quote in full an editorial which recently appeared in **The Bellingham (Wash.) Sunday Reveille** and which covers the ground completely. The editorial writer is not a Catholic. He speaks as any fair-minded man would speak if the real facts of the case were put before him. It is not from such that the Catholic Church, or any Catholic organization needs to shrink, but from the wilfully blind bigot, who will not listen to the other side of any case, or who, having proof offered, continues insincerely to propagate the calumnies which he knows have been disproven.

### Knights of Columbus Cleared

One good thing at least is coming out of the various investigations now being made by the government and by a number of the leading newspapers into the objects and activities of of the Ku Klux Klan.

These will correct the impressions which many good people have of the character of the 4th degree Knights of Columbus obligation.

A number of years ago, in 1912 we believe, a congressional campaign in an eastern state resulted in the defeat of a member of the Knights of Columbus as a result of the circulating among the voters of his district of what was purported to be the oath he subscribed to when becoming a 4th degree member of that organization.

He filed a contest before Congress and showed that the friends of his successful opponent made use of the alleged oath. This was published as a matter of routine in the Congressional Record, and was afterwards circulated by anti-Catholics by the thousands as "proof" that the federal government had found on its investigation the oath to be genuine.

Later a newspaper libel suit in Minnesota was tried out with this alleged oath as the issue, resulting in a conviction of the editors who had improperly used this spurious oath. A Methodist clergyman acted as foreman of the jury.

The genuine oath was introduced as evidence and the malice of the newspaperman was established beyond any reasonable doubt. But this did not satisfy those who want to believe and who wanted others to believe that the so-called Knights of Columbus 4th degree oath was genuine.

In Seattle, where it was circulated freely, a committee of non-Catholics representing the most prominent citizens of that city was shown the genuine 4th degree oath and they signed a statement declaring the spurious oath to be a "horrible travesty."

Even with this defense of the Knights of Columbus the spurious oath continued in circulation but it was apparently given a quietus by a report made upon the ritual as a whole when at Los Angeles the entire record of the Knights of Columbus was submitted to a Masonic committee of three 32nd and two 33rd degree Masons, all past masters or grand past masters of Masons in California.

These prominent Masons, whose organization was seriously attacked and reflected upon by the alleged oath, made a written statement declaring that they had examined a complete copy of all the work, pledges and ceremonies of the Knights of Columbus. They found that the order "while a secret one, was not oath-bound," and that its ceremonies as comprised in the 4th degree "intended to teach and inculcate principles that lie at the foundation of every great religion and every great state."

Among other things in their statement these high Masons said: "Our examination was made primarily to ascertain whether or not a certain alleged oath * * * which had been printed and widely circulated was in fact used by the order and whether * * * any oath, obligation or pledge was used which was or would be offensive to Protestants or Masons * * * . We find neither the alleged oath nor any oath or pledge bearing the remotest resemblance thereto in manner or matter, spirit or purpose, is used or forms a part of the ceremonies of ANY DEGREE of the Knights of Columbus. The alleged oath is scurrilous, wicked and libelous and must be the invention of impious and vicious minds. * * * There is no propaganda proposed or taught against Protestants or Masons or persons not of Catholic faith. * * * We can find nothing in the entire ceremonies of the order that in our minds could be objected to by any person."

The genuine oath of the 4th degree Knights of Columbus, exhibited as a state exhibit in the aforesaid libel case, which is found in the ritual of the Knights of Columbus, reads as follows:

> **"I swear to support the Constitution of the United States. I pledge myself as a Catholic citizen and Knight of Columbus to enlighten myself fully upon my duties as a citizen and to conscientiously perform such duties entirely in the interest of my country and regardless of all personal consequences.. I pledge myself to do all in my power to preserve the purity and integrity of the ballot and to promote reverence and respect for law and order. I promise to practice my religion openly and conscientiously, but without ostentation, and to so conduct myself in public affairs, and in the exercise of public virtue as to reflect nothing but credit upon our holy church, to the end that she may flourish and our country prosper to the greater honor and glory of God."**

There is such a contrast between the foregoing and the alleged oath that one cannot wonder at the indignation of the Knights of Columbus that their order be libeled as it undoubtedly has been by an organization of American bigots.

The editor of The Reveille believes it is the duty of all newspapers to advise their readers who have been imposed upon by the spurious oath to beware of any organization or any person that resorts to any such tactics as have been resorted to through this contemptible attack upon a patriotic and religious society. The editor is not and was never a Catholic, nor were any of his ancestors so far as he knows. Neither were any of his blood relatives. We state this not as a defense, but as proof that bias does not inspire our defense of the Knights of Columbus.

Our observation is, and we sincerely believe, that those who give allegiance to the Catholic church are as dutiful to the fundamentals of our government and are generally as good citizens as are those who are supplicants of any other church in America. Unfair tactics upon them merit the defense of non-Catholics as well as Catholics.

We live under a government that guarantees religious freedom to everyone, and it is our duty as Americans to see to it that all have a right to worship God according to the dictates of one's own conscience and to be unafraid and unassailed in the exercise of that prerogative.

If the Ku Klux Klan is making use of the spurious Knights of Columbus oath in its purpose to create religious and racial strife in this country, if there were no other reasons for rejecting and opposing it, these reasons are sufficient!

## Moral Reforms Being Sought Through Political Agitation

BUT NOT BY THE CATHOLIC HIERARCHY.

THE following editorial from a recent issue of **The Chicago Tribune** is so very much worth reading that we venture to pass it on to our readers. Here is an unbiased non-Catholic statement regarding a movement which is the acme of organized politico-religious activity. How often have we heard the charge that the Catholic Church is too much interested in politics. Yet here is a Protestant organization, claiming the active support of the principal non-Catholic denominations, doing the very thing that Protestants falsely accuse the Catholic Church of doing. We add this comment because, for obvious reasons, the editorial writer in the Tribune does not touch upon it. Yet what he has to say on the subject in general is of great interest and very real importance.

ORGANIZED SABBATARIANISM.

"Strict Sabbatarianism seems to be organizing in a very comprehensive way in all parts of the country. The Rev. Wilbur F. Crafts of the International Reform bureau, an active lobbyist and propagandist at Washington, is in the foreground, but the principal agency seems to be the Lord's Day alliance, whose secretary is the Rev. Harry Bowlby.

"Rev. Bowlby was quoted to the following effect:

"We are well financed. Our lobby at Washington will be an effective and experienced one. We shall work in every congressional district in every state. We shall agitate and spread propaganda and cause voters to write unceasingly to their representatives in congress until no congressman who cares to stay in congress will dare refuse to vote for our measures. These were the methods used by the Anti-Saloon league, and they were effective."

"A hint of easy and rapid organization is here given. The men and women who had paid employment in the prohibition movement find that occupation gone, but the Sabbatarian movement can take them over and make use of their skill and experience.

"The spirit of the movement seems to be expressed in the interview with the Rev. Bowlby already quoted. Here is the program as reported in the Ledger interview:

"We propose to pass no blue laws. There are no such things as blue law—never were. And we don't propose to legislate people into church. We propose, by legislation, to make it easier for people to go to church. In other words, we shall try to close the baseball parks, the golf links, the motion picture and other theaters, the concert halls, the amusement parks, the bathing beaches, and so on. We shall fight all amusements where an admission fee is charged. We shall oppose golf, tennis, baseball, football, and other sports, even if purely amateur and void of financial cost to those watching or taking part, because they set bad examples for children who might otherwise be content to go to Sunday school. We shall seek to restrict the sale of gasoline for pleasure automobiles, and urge other measures that will stop Sunday automobiling and joy riding. This will not bring the old fashioned horse and buggy back, because we believe that the Lord's day should be a day of rest for man and beast. Excursion steamer rides on Sunday will be opposed by us on the ground that they are unnecessary to the moral welfare of Christian America."

"We also learn that the Rev. Bowlby sees no reason why public libraries or art galleries should remain open on Sunday, and not only are Sunday newspapers to be abolished but 'we shall seek to establish a censorship over the stuff that gets into them on other days.

"The reader who is inclined to smile at this as a futile fanaticism is not wise. There is a very large part of our population which does not have access to Sunday recreations, newspapers, libraries and art galleries. In rural districts and small towns this is the case where tradition and social custom are yielding but slowly to modern conceptions of what is wholesome and permissible. Men are usually willing to prohibit to others what they do not care for themselves, and it is easy to rouse our moral enthusiasm for imposing upon our neighbors a code which is satisfactory to us. Respect for freedom of conscience has not marked our history at all times since the men and women who left England in the seventeenth century for the freedom to worship in their own way persecuted those within their gates who asked no more than the same freedom.

"One would think that freedom of conscience needs no defense in America in our day, but it does, and the Sabbatarian movement proves it. That defense cannot be allowed to rest with the public intelligence. It needs as thorough organization and as active propaganda as Sabbatarianism is employing."

## Virgo Clemens--A Form of Meditation for the Rosary

By W. A. S. Lapetina, Att'y.
(Continued from last week.)

THE FINDING IN THE TEMPLE.

THE parents of Jesus make the journey every year from Nazareth, where they live, to Jerusalem, to celebrate the feast of the pasch, and Jesus always accompanies them. As the roads in those days were infested by thieves, it was customary for pilgrims to go in parties to lessen the danger. Now it happens that when Jesus is twelve years old, He remains behind in the temple after the celebration of the feast, instead of returning with his parents. In the light of events as they subsequently transpire, we may imagine that at the time of the general departure, He has already become involved in some argument or dispute with the doctors of the law, and is not aware that the various parties have set out until it is too late to join one of them. His parents miss Him from the start, but are not concerned, because they think He is on the way with one of the other parties. What then is Mary's dismay, when at the close of the day the various groups assemble, she finds that Jesus is not with any of them. Back instantly she and Joseph return to Jerusalem, and there follow three days of restless searching. The Blessed Virgin is beginning to experience poingant suffering for our sakes. Finally she bethinks herself of the temple, and rushes thither. What is her surprise to find Jesus, all oblivious to the suffering He has caused her and St. Joseph, deep in argument with the doctors of the law, disputing with them and asking them questions. Relief effaces her suffering in an insant, and brings joy in its place, but we are not surprised at the slight note of querulousness in her gentle reproach:

"Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing."

But Jesus' justification is complete: "How is it that you sought me? Did you not know that I must be about my father's business?"

Had they forgotten that He is the Son of God, that He has come upon earth for a special purpose? Mary looks up and perceives His divinity resplendent in His countenance. Then

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## ITEMS OF INTEREST FROM THE SECULAR PRESS.

### PASSING OF THE VAMP.

Speed the day modesty is once more in fashion. The pendulum has swung as far to the radical extreme as it could very well go and now it is swinging back to the good, old-fashioned, wholesome things. The world is surfeited with the bizarre and in sheer disgust is reacting to saner pleasures. For months movie directors have been announcing that the "vamp" with all her hectic, poster effects, was passing. The death knell of jazz has been rung, and dress has begun to show an inclination to go away back to the models made immortal by Godey's Lady Book. Next to the accomplishment of world peace and the reduction of taxes, this is as hopeful a sign of a return to normal as we could have.—**Minneapolis News.**

### BIRMINGHAM MINISTER COMMENTS ON BIGOTRY

When the news and the circumstances of the tragic ending of Father Coyle reached him, Rev. Dr. Edmonds (Presbyterian) stated, he made up his mind at once as to the words he would address to his congregation upon his return to his church. Dr. Edmonds, in his lengthy dealings with the death of the Catholic priest, opened his remarks by saying: "Much of the atmosphere surrounding the tragedy will remain shrouded in mystery ever." Dr. Edmonds went on to say that he believed it to be "murder according to the Bible, in which we have the commandment, 'Thou shalt do no murder.'

"I know this—that it was a murder. It is not for us to crush the temple of God as symbolized by man's body. There is murder here not capital punishment. If there had been a crime committed before the murder, the matter should have been referred to the law. It is wrong for a man to carry a pistol, to carry a pistol concealed about his person with which to deal out death. This murder of a priest by a preacher was a strange representation of the teachings of the Nazarene."

#### Hatred of the Creeds

"It was the murder of a Catholic by a Protestant. I am satisfied that the T. A.'s had no connection with the murder, but things of this kind come out of the hatred of classes and of the creeds of other men. The accusations against the Catholics cannot be substantiated. They only breed trouble."

Dr. Edmonds expressed his sorrow that there was such a thing as class and creed feelings in the world. He proclaimed it to be "un-American and smacking of the old world." He stated that the wrecks of the old nations were due to evil hates, sectional, class and creed feelings.

In closing his remarks on the tragedy Dr. Edmonds said: "I am not a Catholic, but I refuse to have any part in the persecution of the Catholic religion. I refuse to damn the Catholics by saying that they are enemies of this country. The propagation of such un-American things as are being said against the Catholics drive men crazy with prejudice. That is both un-American and un-Christian."—**Montgomery (Ala.) Times.**

### PREACHES POGROM

CHICAGO, Sept. 26—Walter Bombrowski, a Russian soapbox orator, was fined $100 today for urging his audience to start a pogrom against West Side Jews. The police said Bombrowski declared a Ku Klux Klan leader had instructed him to speak as he did.—**Colorado Springs Gazette.**

## Catholic Teaching on the Union of Church and State

**By Chas. W. Meyers**, Los Angeles, Cal.

THIS exercise of a certain degree of civil authority which was conferred upon the Pope by the princes, together with the exaggerated statements of some indiscreet Catholic individuals, has misled many Protestants, and caused them to charge the Pope with claiming the "divine right" to dominate all secular sovereigns. As to this so-called extravagant claim of the Pope, the following statement made by Hon. Joseph R. Chandler in a speech before the House of Representatives, may be enlightening: "It has been my privilege to converse with every rank and degree of the Catholic hierarchy,—Pope, Cardinal, Nuncio, Archbishop, Bishop and Priest —and I never heard one of them claim any such power; and I never heard one of them speak on this subject, who did not disavow any belief in its existence."

Bishop England, of Charleston, said: "God never gave to St. Peter any temporal power, any authority to depose kings, any authority to interfere with political concerns; and any right which his successors might claim, for any of those purposes, must be derived from some other source." Whenever a Pope has deposed a monarch it has been strictly in accord with authority that was conferred on him by the civil power. In these instances, the deposed monarchs themselves never denied the Pope's right to depose them, although they may have doubted the justice of it, in certain instances. The principles on which the Popes exercised this power were principles previously established and agreed to, by the monarchs themselves. The Pope has sometimes struggled with sovereigns, but never with sovereignty."

Now, if the Popes never claimed the right to dominate Catholic monarchs, who were their own spiritual subjects, how could they claim the inherent right to rule non-Catholic sovereigns as well! This charge, so often made by anti-Catholic bigots, is supremely absurd and ridiculous. This question came up in the English Parliament in 1789, and at the request of Mr. Pitt, the Catholics of London, to settle the matter, submitted three questions to the six principal Universities of France and

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# Children's School and Playground

### CALENDAR FOR THIS WEEK.

Oct.
9 21st Sunday after Pentecost—SS. Denis and Comp., MM.
10 St. Francis Borgia, C.
11 St. Gummar, C.
12 St. Wilfred, Bp. C.
13 St. Edward, K. C.
14 St. Callistus, P. M.
15 St. Theresa, V.

### LEARN THE ANSWERS.

*How much in our money is a "talent" worth?*

*To what religious order did St. Teresa belong?*

*What is the proper way to wear a scapular?*

### CONDITIONS ON THE ISLAND OF YAP

Its Location, Climate, Industries and Value

**By WENDELL M. WHITING**
**Hydrographic Office, Navy Department, Washington, D. C.**

As the controversy between Japan and the United States over the control of the island of Yap is still an issue to be reckoned with it is perhaps pertinent to know something of the natives, climate, size and conditions on this little speck of land in the Pacific Ocean.

It is doubtful if more than one person out of any ten with average education and intelligence had ever heard of Yap, a year or two ago; and surely not more than one person in fifty could have located it geographically.

Although so generally unknown and presumably unimportant a bit of land a few years ago, it is now considered of great value as a Naval base from which sea planes may operate and also as a cable base.

Yap is located about 1500 miles almost due south of Japan and about 700 miles east of the Philippine Islands. The Island of Guam which is owned by the United States is approximately 500 miles northeast of Yap. From San Francisco, one would have to travel a distance of 5,600 miles before reaching the little island. Its exact geographical position is 9 degrees, 29 minutes North latitude, and 138 degrees, 10 minutes East longitude, which gives it a truly tropical climate, being less than 600 miles from the equator.

As a matter of fact Yap is really a group of small islands that are very close together and the entire area of the group is only 79 square miles, which is about one-fifteenth the size of the state of Rhode Island.

The general shape of the group is long and rather narrow, tapering to a decided point at the south end. The extreme length is about eleven miles, and its greatest width about five and one-half miles. Coral surrounds the entire group with a long coral reef extending southward from the south end of the largest island.

Before the World War, Yap was owned by Germany, and the German administrator for the Western Caroline Islands had his headquarters there. At that time the population for the entire island group was about 7,500 people, consisting mostly of natives with a few Germans and a couple of dozen Japs. Whether the population has increased or decreased since then is not known, but it is natural to presume that the native population is just about the same, while there are many more Japanese and no Germans at all.

The intelligence of the natives is above that of the average South Sea Islanders, and the Germans taught them many things of value in the way of agricultural improvements and sanitation, while they were quick to see the advantages of higher civilization.

The harbor of Tomil is the principal town of the island and affords a safe anchorage for ships of considerable draft. A mail steamer plying between Sydney, Australia, and Hongkong, calls at the island about once every month and many smaller Japanese ships visit Tomil, bringing in various supplies and taking away a few exports. Coal may be obtained in limited quantities, and plenty of good vegetables, but little fresh meat, while fish may be had in great varieties and plentiful abundance.

Tomil boasts a small hospital, several stores, a good substantial jail and a number of Mission Houses. There are several buildings in the town that are quite large and substantial, including the Administration building and residence, a couple of large warehouses and one store that keeps quite an assortment of general supplies from cakes and candy to sewing machines.

Small villages are numerous all over the little group of islands and the natives have comfortable houses and the streets are nearly all paved with stones. The sanitary arrangements are excellent everywhere, which no doubt is one of the main causes of the good health of everyone on Yap. The canoes used by the natives are carefully constructed and ornamented with some very excellent carvings and beautiful shells.

The principal occupation of the Yaps is farming. Sweet potatoes, yams, papaws, cocoanuts, pineapples, melons, bananas, sugar cane and breadfruit are all cultivated successfully. Copra, (cocoanut kernel), is sun dried and largely exported. The principal timber is Voi, which greatly resembles mahogany. Some of the groves of cocoanut and aroca on the island are said to be as fine as any to be found on the Pacific islands.

The northern half of Yap is traversed by a ridge of hills attaining a height of eleven hundred feet in some places, and there is always a cool sea-breeze blowing over these hills. The air and view are both delightful from these heights, even though the midday sun is very hot. Earthquakes occur occasionally, but there has never been a severe one. These slight tremors of the earth cause great fear in the hearts of the natives, and many of them become terror-stricken and run all about as if looking for a place of safety.

The cool sea-breeze makes the nights comfortable even in the lower places, and there is never an hour when the breeze lets up—it is continuous night and day. Conditions on the island have doubtless changed considerably since the Japs have had control there; but before the war, when the Germans owned Yap, there, was quite a little social life among the hundred or more white people in the port of Tomil, and the German governor often gave small informal dances and parties. The ladies were greatly in the minority, but there were enough of them to add color and distinction to the affairs, and the men were satisfied to take turns at the dances. The arrival of any man-of-war always meant lots of excitement and a gala occasion, and the arrival of the mail steamer caused great joy, for it meant letters from way back home and perhaps packages and boxes of delicacies that are unobtainable in such out of the way places as Yap.

Living on a little speck of land in the midst of the great Pacific Ocean, among several thousand black men who are only a few years removed from savages is not a pleasant existence for a handful of white people, if continued for any length of time.

Should the United States be given the control of Yap, there is little doubt that rapid strides would be made in the further improvements of the island and in the education and civilization of the natives.

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### PUNCTUATION MARKS

"Sir: We are seven.

"Period is our smallest and our greatest. It does the most work and the best. It can stop anything from a word to an express train of thought. It is the noted abbreviator. Many writers should use more Periods. That would make their sentences shorter and more intelligible. Some of the best modern writers use it almost exclusively.

"Comma is the great short stop. Most of the time it serves as a substitute for 'and,' 'or,' 'but,' and the like. It also does other small jobs. Commas like to go in pairs or series. Once started, they have a tendency to string along like a row of fence posts, until a Period steps in and stops the rambling.

"Semicolon is a Period sitting on top of a Comma. Efforts are sometimes made to hitch two of us up side by side, but nothing is gained thereby.

"Colon is a favorite go-between. It is fond of serving as chairman of the introduction committee.

"Dash, we mention apologetically. It has less excuse for being than any other member of the family. It has a bad habit of associating with careless writers, and those who don't know what else to use. It is frequently seen in company with after-thought and stutters. When tempted to use a Dash, try a Period, and then begin a new sentence.

"Exclamation Point is the dramatic and spectacular member of the family. It is excitable and noisy, and gets on people's nerves. It really should be kept in close confinement most of the time.

"Question Mark is large and graceful, but modest. It asks for information, but it needs no explanation or defense. It does not dictate or dogmatize. By calling for more light it clears up misunderstandings and promotes harmony.

"Sir, we are at your service. Our motto is 'More Light,' which comes when we are properly used. But we do not guarantee against density of expression. We refuse to serve as a substitute for thinking. Please be free to call on us."—Wm. F. Yust, in "Life."

# Catholic Teaching on the Union of Church and State

(Continued from Page One)

sought to over-ride the Pope by ignoring his decisions and stubbornly attempting to carry out their own unlawful political schemes. This being a violation of the rightful authority which had been conferred upon the Pope, and being also an injustice to the other obedient princes, brought upon these lawless rulers the legitimate censure of the Pope. Although there were many instances of such conflicts in the Church's history, when the Pope was obliged to be peremptory and resort to severe measures to control these lawless princes, yet as a matter of fact, the Church never at any time, sought to dominate the State. The Church never clashed with the civil power, except when it was necessary to defend her own spiritual rights, or to withstand certain wicked rulers who sought to oppress the innocent, or to carry out other criminal designs. In all these instances, it was not the Church seeking to dominate the State, but it was certain civil rulers who were determined to dominate the Church.

# Virgo Clemens---A Form of Meditation For the Rosary

(Continued from Page One)

side. And later still the wise men, who have travelled all the way from the East, lay at the feet of the Infant the tribute of a king.

**Prayer**

"O Blessed Virgin, O Jesus born into the world for love of us, I have confidence in your love. O St. Joseph, protector of Jesus and Mary, be my protector also.

**IV. The Persentation in the Temple**

According to Mosaic law, at the time of the purification of a mother who had borne a male child, the child itself had to be presented in the temple to be offered up to God. As the Jews were always very solicitous for offspring, and especially for male offspring, the joy of a mother was great when she could participate in this ceremony, and especially so if it was the occasion of her first participation. Mary was no exception in this particular to the rest of Jewish womanhood, and she felt a pleasant glow of pride as, after offering the customary sacrifice for her purification, she handed her precious infant to the priest. At the same time a train of reflections started in her mind:

"A great event is taking place, and no one realizes it but I. Everyone takes this infant for the ordinary infant offered for consecration. No one suspects that It is the Son of God, that there is being presented in the temple the Lord of the temple. Some day the truth will be known, and then ———."

Her reflections are broken off by the entrance into the temple of Simeon, a holy man, full of years, who has been promised by the Holy Ghost that he shall not taste death until his eyes shall have beheld the promised One of Israel. On this particular morning, Simeon has been led by an unaccountable prompting to visit the temple. He is not deceived for an instant. He walks directly up to where Mary and Joseph are standing, and taking the Infant from the hands of the priest, he lifts up his eyes to heaven, and blessing God, declares himself ready to die. Surprise follows surprise. Anna, an aged prophetess, who has devoted her life to the service of the temple, now comes forward, and also proclaims the Infant the Redeemer of Israel. Mary hears in the words of these two another confirmation of her great honor, and although such confirmations are not at all necessary, it is pleasant to have the happy truth oft and oft repeated. And then sorrow intrudes upon the joy, and this time its note is more insistent than in the preceding Mystery. Ominously falls upon the ears of the Virgin, the prophecy now pronounced by Simeon:

"Behold this child is set for the fall and for the resurrection of many in Israel, and for a sign which shall be contradicted."

"And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed."

Mary is concerned for us as well as for herself as she ponders these words. She realizes, perhaps for the first time, that this child, Which she has borne will bring her sorrow as well as joy, and that similarly thru Him many men will be lost as well as many saved. She sorrows for mankind. But her sorrow is our hope. For if we cleave to her love she will see that we are not among the number for whom her divine Son was set for the fall, that for us He will not be a sign that is contradicted.

**Prayer**

"O Blessed Virgin, O Jesus presented in the temple, I have confidence in your love."

(To be continued)

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# The Official Position of the Baptist, Methodist and Presbyterian Churches

(Continued from Page One)

rived their information regarding the supposed political activity of the Catholic Church.

The old and outworn fables which these good people in the South have permitted themselves to be cajoled into stamping with their credence reduce themselves to three:—

1. That the Catholic Church is a "politico-religious organization" intent upon the purpose of gaining control of the government of the United States.

2. That the Catholic Church is hostile to the public school system of the United States and desires to subsidize its own parochial schools from the public funds collected by taxation.

3. That the Catholic Church is working for a union of Church and State in America, which shall place it in control of the country. There are other implications, but these three are the most important, and in them the three churches are agreed. These charges have been answered again and again in the Catholic press and from Catholic pulpits. But it is useless to answer them, because the good people who make them do not wish them to be answered, and will not believe the answers when they are made. If logical and sincere refutation of these calumnies could have silenced them, they would long since have been stilled and forgotten. But logical and sincere refutation is the last thing that these good bigots desire to hear. THEY WISH THE CASE TO BE AS THEY HAVE STATED IT. They honestly and earnestly desire to come to grips with the Catholic Church on these points, and fight these issues to a finish. Why? Because they honestly believe that the Catholic Church stands in the way of themselves attaining the very ends which they falsely accuse the Catholic Church of attempting to gain.

Since sincere statement and cogent proof of the baselessness of anti-Catholic charges cannot convince the bigoted mind, filled full of the propaganda of the organized anti-Catholic campaign—since it is useless to appeal to the Christian charity, or downright American sense of fair play of those who permit themselves to be used as the dupes of the anti-Catholic forces, there is only one way to meet these charges, and that is to turn them back (with ample proofs) upon those who make them. Let us take the three points in order, and, as they say in telephone circles "reverse the charges."

(1) The Protestant Churches as a body (specifying the Baptist, the Methodists and the Presbyterian) are a politico-religious organization, intent upon the purpose of gaining control of the Government of the United States. They make repeatedly the claim that America is a Protestant Country. They actually hold the reins of Government in their hands, for a majority of the legislative offices of the United States are held by Protestants. Their organizations such as the Anti-Saloon League (which was under the control of the Methodist church) and the Lord's Day Alliance (which is under the control of the Presbyterian church) and the Masonic Fraternity (which has pro-Protestant leanings) have already made changes, or are endeavoring to make changes, in the national Constitution and laws in favor of the Protestant religion and its tenets and practices. Not only are the Protestant churches in politics (under the slogan "The Church in Action") but they actually are doing what they accuse the Catholic Church of trying to do, namely control the government of the United States. And this in the face of the fact that most of the citizens of the United States are neither Protestants nor Catholics but entirely unchurched. If the Protestant churches are not "politico-religious" organizations how have they accomplished this?

(2) The Protestant Churches as a body (specifying as before) consider the public schools of the United States as Protestant institutions, and desire to exclude all non-Protestants from office therein. They have made, and are making, the public schools the focus of their anti-Catholic activity. They have introduced and maintain in the public schools text books of a pronounced anti-Catholic bias. Although the Catholics of the country bear without complaint their share of the taxation which supports the public schools (although they do not make use of those schools, preferring to maintain their own at their own expense) and so are equally entitled to representation on the school boards and in the teaching force, Protestants have made, and are making, every effort to deprive them of such representation. Moreover there is a determined effort on the part of certain Protestant bodies to secure taxation of Catholic Church property for the maintenance of what they are pleased to call Protestant (i. e.) civic institutions. That Protestants are hostile to the Parochial School is a fact too evident to need more than statement. Yet Protestant schools and colleges actually receive state aid in many parts of the country, and the state and municipal institutions are more often than not in the hands of Protestants.

(3) The Protestant church, as a body (same specification as before) is working for a union of Church and State in America which shall place them in control of the country. Say rather that they have attained it in all but name. And it is the name of the thing that they do not want. But the reality they ceaselessly strive for. The remarks above under number (1) apply equally here. What else is the meaning of the claim "America is a Protestant country." What else is the meaning of the constant memorializing of congress (as witness the Resolutions quoted at the beginning of this article) in behalf of Protestant convictions and desires. What else is the meaning of the political effort which has made the abolition of the Religious Test by the Constitution of the United States practically a dead letter?

But the space at my command fails me to do justice to this matter. A whole issue of OUR SUNDAY VISITOR, indeed more than one, would be insufficient to show the perversity of those who insincerely and maliciously attack the Catholic Church. For those who are their unwitting tools there can be nothing but pity. But for those who are back of the anti-Catholic campaign, using it for their own ends, there can be nothing but contempt.

DOMINIC FRANCIS.

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# Bureau of Information

Questions are answered, as far as possible, in the order received: hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

**Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.**

*Would you kindly tell in your columns what the "Federal Council of the Church of Christ in America" is?*

It is a body of four hundred people, who officially represent thirty of the leading Protestant denominations in the United States. It was founded in the year 1909 for the purpose of serving all the Protestant churches in matters of common interest. It has an Executive Committee, on which each one of the thirty denominations is represented, which meets frequently and therefore is able to function with effect, and to offer valuable suggestions to the Protestant clergymen and the church workers the country over. The members of this Committee are well salaried, so that they may give of their time to study Church problems and to attend all meetings.

*Recently I heard a Catholic speaker refer to the "Human side of the Church." We are taught that Christ's Church is divine, aren't we? What then is meant by the "Human side of the Church?"*

The Church of Christ was divinely established by the Son of God. Because the Church is His, it is divine. Because Christ promised to remain with His Church "all days even to the consummation of the world," His Church must be divine to the end of time.

Though the Church is truly divine, she has human elements. Our Savior desires that all men be saved and for this end, He established His Church. The Church is to minister to men. The Church which Christ established is no invisible organization of which only those are members who have been interiorly illuminated. The Church of Christ is visible. It can be seen and known. All have access to its membership for the Church is a human organization. Christ said to St. Peter: "Thou art Peter and on this rock I will build my Church and the gates of hell shall not prevail against it." The Church is a congregation of the faithful professing the same faith, possessing the same sacraments and sacrifice, and being united under one common head. Christ placed the ruling power over His Church in the hands of the Apostles. This power was to be transmitted to their successors. The Church in her membership and in her government is human. Her leaders are taken from among men as were the Apostles. Her Pope, the successor of St. Peter as a private individual, may err because he is human, but when he speaks as the head of the Church, on faith and morals, he is infallible because directed by the Holy Spirit. In her human organization the Church may make a mistake. She cannot err in faith and morals because God guides her and has promised to be with her all days.

*In reading "What Catholics have done for civilization in America" by Charles W. Myers, in the issue of Sept. 4th, I note an error of dates that are conflicting as regards Father Serra. The article mentions that Father Serra arrived in San Diego in 1769 and that he died in 1748. Where is the error?*

The error is typographical. The 4 and the 8 in the date of his death are transposed. Father Serra died in 1784.

*When were the small hosts, as used now in distributing Holy Communion, first introduced?*

The small hosts were first used in the twelfth century. In the earlier centuries the priest used a larger host for consecration and particles of this sacred Host were distributed to the faithful. The increased number of Christians suggested the advantage of the present system.

*Is there a Benedictine School at Clyde, Mo.?*

Yes.

*Where was our Lord between the ages of twelve and thirty?*

He lived at Nazareth with Mary, His Mother, until the beginning of His public life. St. Joseph, his foster-father, died before the public life began.

*What work, if any, does your Church teach that the boy Christ did?*

He assisted His parents as would be expected of a good Jewish boy. He assisted St. Joseph in the carpenter shop.

*Why did Moses break the tables of stone containing the commandments of God?*

Moses came down from the ecstatic heights of Sinai where he felt the nearness of God who gave him the commandments and found the Jews adoring the Golden Calf. They had stolen the gold from the supports of the temple and casting it in boiling water found the likeness of a calf. To this Golden Calf they gave the divine honor which belongs to God alone. Moses, when he saw their base infidelity, became angry and in his anger cast the tables of stone upon the ground. It was a just anger occasioned by his disapproval of the Jews' idolatry. His anger is similar to that of Christ who made a whip of ropes and drove the buyers and sellers out of the temple because they "had made it a den of thieves."

*What do the skull and bones, one sometimes sees on crucifixes, mean?*

They are to serve as a reminder of death.

*Are Father Tim Casey's stories true or written from imagination?*

It would scarcely be true to say that they are purely imagination and equally untrue to say that the persons, incidents and all that go to make up these interesting stories are taken, just as represented, from every-day life. But, no doubt, there are events happening daily that suggest these stories; no doubt there are cringing, weak-kneed, ignorant Catholics who need the stinging yet gentle rebuke of Father Casey, just as there are many doughty, well-informed champions of our faith, who are the better Catholics because of a word of cheery encouragement from a Soggarth like Father Tim.

Please publish thanksgiving to the Little Flower, Sr. Therese for several favors granted through her intercession to A Seminarian.

*Helena W. B.* It is very wrong. That should not be allowed.

*Worried Neb.* You need not worry.

*Lenace B.* Surely it is actually sinful.

*Much Troubled Lulu.* It is not sinful then.

*Unhappy.* Your three questions are answered in the negative.

*Worried Joan.* They were not sinful. You need not worry.

*A Repentant Sinner.* Tell it in the same manner in which you wrote it. (2) You need not tell anyone.

*Anxious May.* It is reliable.

Rev. Frederick M. Lynk, S. V. S., Chaplain of St. Francis Hospital, Evanston, Ill., says "after eating Whole Grain Wheat for a month he gladly testifies that it is tasty, wholesome and a great aid to normal digestion; others using it at his suggestion, especially for children, testify to the same good results." It is suggested that you send to the company for a trial package of 1 doz. ten oz. tins which the company sends parcel post prepaid for $2.00, and start the use of this new wonderful staple food. It cannot be bought from the butcher or grocer because the company guarantees it will reduce your meat and grocery bill. Local salesmen are appointed to handle sales direct to homes thru a proven successful plan. Steady income and a pleasant occupation for reliable people are offered by the company. Address Whole Grain Wheat Co., 401 S. Dearborn St., Dept. V, Chicago, Ill.—Adv.

# MY IDEAL OF A LIFE PARTNER.

This Contest will close December 31st. First Prize $50.00; Second Prize $35.00; Third Prize $20.00. Essays limited to 1,500 words. Address Essay Editor, Our Sunday Visitor, Huntington, Indiana. Essays must be written on one side of the paper. They must reach our office on or before Dec. 31st. Each Essay must be signed with the full name and address of the author. This will NOT be published, and is in addition to the "pen-name" if such is used. No manuscripts will be returned. It should be unnecessary to say that men will not be eligible in the ladies contest and vice versa. Make your Essay brief and to the point. Avoid criticism. Remember the subject is the sort of man (or girl) you would wish to have for a life-partner. Don't waste space telling us the sort you DO NOT want! Avoid personalities. It is not necessary to tell about yourself.

## WHAT SORT OF A GIRL DO I WANT FOR A WIFE?

(No. 3)

Undoubtedly I will be expressing the thoughts of many of the boys when I say that the sort of a girl I would choose for the Great Adventure would be the sensible little girl who could dress neatly, without reaching the immodest extreme in the styles of the day or appearing old-maidish. She would be of the wholesome, fun-loving class delighting in good, clean entertainments and fond of books, music and needlework.

Her romance wouldn't end with the wedding ring, but it would just begin, so that each day she would plan little things that would tend to increase my love and admiration for her. She would take just a little extra care in her toilet each morning, without being late for breakfast, and the cheery warmth of her smile and conversation during the morning meal would send me off to the office with a smile and a friendly greeting for all my acquaintances. She would be a real Pal, rather than just a partner, always confiding in me, never allowing pride to be a stumbling block to our happiness, letting me help and helping me when troubles come our way.

I wouldn't expect her to remain at home all of the time, but I know she would be the kind that would make our home more than just a collection of furniture in a house to be used for eating and sleeping. To her, the big thing in Life would be our Home—with a capital "H". She would delight in changing or rearranging things here and there to make this room more inviting, that one more cheerful, or this other one just a bit more comfy and cozy; chosing to spend her time in some bit of pleasing needlework that would set off the table to better advantage—trying out a new recipe to be served for the evening meal, or, perhaps taking a refreshing outing rather than hanging over the back fence gossiping with Mrs. Whats-her-name next door.

She would be the real genuine sort of a Catholic girl who can be very pious and devout without wearing a long face and looking as though St. Peter couldn't summon her quick enough. She would always be at Mass and take active part in one of the married ladies socoeties, not because it was expected of her, but because she loved it. And she'd have great faith and devotion to Our Blessed Mother, especially when she needed help of the Gentle Little Spouse of St. Joseph, who, too, may have had to face little problems that were perplexing for the moment, in the Little Home at Nazareth.

She would never "nag" or fret over my little faults, but would overlook them as I did hers and would prove to be my real Pal by helping me oercome them in a gentle, smooth way. She would always be loyal and overlook what seemed forgetfulness or neglect on my part, knowing that in my love for her I was trying in my own way to make her a little happier each day, so, that, rather than magnifying whatever little provoking situations that might arise, she would minimize them—trying to forget them entirely. Then, later, when things were once more running smoother, she would, in her own gentle way, remind me of what I had unintentionally said or done, that hurt, so that I could make amends and guard against a future re-occurence.

Knowing that life is full of disappointments she would not become despondent. Just because everything did not turn out as she had planned, but would have faith and look forward brightly each day to the future, with the optimistic realization that we must have a little rain in order to enjoy the sunshine when it comes.

She would be pleasant and entertain our little circle of friends without trying to be a social climber, or one of the so-called "Four Hundred", and instead of being lavish and unnecessarily extravagant she would remember that we should be prepared for a "rainy day" which might come when we would need a little emergency fund which with a little thrift might be laid aside out of my salary.

She would love children and if we were blessed with a family she would keep them neat and clean in appearance. She would never punish them simply because she was a little impatient or nervous but would rule them with love and gentleness, instilling into their little hearts, as soon as they were of an age to understand, a love for everything good and an intense hatred for everything wicked. She would hear their morning prayers, teaching them those beautiful little aspirations and prayers that sound so sweet to Our Savior when they fall from baby lips. Then as they grow up she would mould their characters like her own, teaching them to be always good and true, and above all, loyal to their country and religion.

"LUCILLE'S BIG PAL."

**NOTE—Our Readers are asked to give marks for each Essay on a basis of per cent, and to send in the coupon on or before January 15, 1922. Prizes will be awarded to the Essays gaining the highest per cent marks.**

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### OBEDIENCE

"By the other virtues we offer God what we possess; but by obedience, we offer ourselves to Him—They who obey are conquerors, because by submitting themselves to obedience, they trumph over the angels, who fell through disobedience."—St. Gregory.

Have I obeyed in all things today? How about my will?.

How do I use my time?

## MY IDEA OF A MODEL HUSBAND

(No. 3)

The man that I would choose for a life partner must first of all be a good Catholic. Being a good Catholic, he should, of course, possess a high standard of morals.

My future husband must be healthy. I want him to be neat appearing, but not necessarily good looking.

The man in question should have fair means of supporting me. By fair means I mean that he must be able to present me with as good a home as the one from which he shall take me and see that I never want for the necessities of life without a just cause.

This man which I have in my mind's eye must be industrious and look out for the future. Not a man that has chicken today and feathers tomorrow. He should persevere always and remember the world was not made in a day. He should never lose courage and whatever difficulty he does happen to meet with during the day, he should always bear in mind that his wife, like his mother, is his best friend and confidante.

I would like my future husband to be a man that doesn't fear what the other fellow is going to say. He should be a man that is not ashamed to receive Holy Communion frequently for fear that some one shall laugh at him. I want him to be loyal to his church and respectful towards women and aged people.

My future husband shall always love me and remember that sweetheart days don't end at the altar rail. He must make me his life long companion. He should, as far as possible possess tastes similar to my own and adapt himself to them in case our tastes do not harmonize.

I want a husband that is well educated. One that is well read on topics of general interest. One that shall be able to hold his own while engaged in conversation with a man that is willing to read both sides before voicing his opinion. I want a man I can be proud of. A non-bigoted man.

I want this "make believe" man to love children and be patient while dealing with them. I would like to have him remember that next to God comes his wife and children.

I would like to have a husband who is ever ready to take me among his friends. On the other hand, in case I should like to go out, he should be willing to wash the dishes or mind the baby without making a face that would stop a clock.

I want my future husband to be a man that is easy to get along with. A man with a jolly and good natured disposition.

I also want this ideal man to be charitable towards his fellow men and to always bear in mind that he is not the only pebble on the beach.

I don't want a sissy, neither do I want a Tom Mix. I want a real honest-to-goodness man with a backbone.

Colleen Bawn

**NOTE—Our Readers are asked to give marks for each Essay on a basis of per cent, and to send in the coupon on or before January 15, 1922. Prizes will be awarded to the Essays gaining the highest per cent marks.**

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**Number of Essay**..........
**Style**........ (Percentage) **Argument**........ (Percentage)
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## *How Prejudice Blinds Protestant Bishop's Eyes To Truth*

(Continued from Page One)

that the Knights of Columbus were well aware of Lafayette's Masonic affiliations long before they started for Metz. The tribute of the Knights in donating the statue of Lafayette to France was a tribute to France, and to a French hero, regardless of the fact that he was a Mason. The Knights of Columbus were sufficiently broad-minded to honor a great soldier, and the country that sent him to the aid of America, whether he were a Mason or not. So they honored Lafayette, the soldier, and France, the friend of America, and the news of the world gave broad publicity to their action. If Bishop Henderson did not know this, as he had every opportunity to know it, his misstatement of the facts is simply a small effort to project his own narrow prejudices into the minds of others.

His charge that the Pope asked the Knights to aid him in a fight against heretics in Italy, and that those "heretics are the Methodists in Italy" has certainly a foundation of truth, but it is wilfully distorted. What the Pope said to the Knights was this:

"We welcome you, Knights of Columbus, to the Holy City, for indeed here under our very eyes a shameful propaganda is trying to rob our children nearest to us of the most precious heritage left them by their forefathers, the Catholic faith. There is a very network of endeavor to that shameful end. They are trying to attract our young men who are so inclined to the pleasures of sport into associations which, while they give facilities for satisfying that inclination, tend to make insidious attacks in the hearts of the young men on the sacred treasure of Catholic principles. They relieve material distress and at the same time steal a patrimony of inestimable value, the patrimony of the faith. You, noble Knights of Columbus, are not ignorant of the work of the propaganda of which we speak, and we glory in the hope that, in conformity with the aims of your association, you will set your good propaganda here in Rome, too, against the wicked propaganda which, to our sorrow, we see so widely spread in this dear city."

I do not find the word "heretic" in this allocution of the Holy Father. And surely no one can read it without seeing that at least one other organization besides the Methodist College is aimed at by the Pope's words. But the Methodists may well take as much of it as they like to themselves, for by their own statements they maintain an organiation in Rome for the express purpose of prosylitizing Catholics. They do this by the simple method of attracting the children of the poor by means of gifts of clothing, etc. If the Methodist organization has any other purpose in Rome than to attract Catholics away from their faith and into the Methodist fold, they have not, up to the present time, announced it.

It is not the existence in Rome of the Methodist church, or of the Y. M. C. A., or of any other Protestant organiation, which the Vatican objects to. It is the method employed in the anti-Catholic propaganda being vigorously carried on in the Eternal City. The head of the Y.M.C.A. has admitted openly the purpose of his organization. The Methodists have been no less frank in declaring their purposes. The Vatican understands all this, and can hardly be blamed for its attitude. For, according to the Catholic theory, there is but one true faith, and it is from that faith that these organizations are striving, by the most unworthy methods of bribery, to draw away the people of the City of Rome. Just why they do this it is hard to see. For the Protestant theory is that one church is as good as another, that every man has the right to devise his own religion from the perusal of the Bible, and that "it does not matter what a man believes so long as he does what is right." Moreover the anti-Catholic propaganda in Italy cannot make use of the stock excuse, sometimes put forth in this country, that it is not attacking the Catholic religion as a religion, for that is what it is quite evidently and avowedly doing in Rome. The campaign is, to say the least of it, disingenuous. The lack of sincerity in its acknowledged leaders may be aptly judged by Bishop Henderson's effort to bias the judgment of his followers by statements which he must know to be false.

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# OUR SUNDAY VISITOR

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Huntington, Indiana

REV. JOHN F. NOLL, LL.D., Editor
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HUNTINGTON, INDIANA, OCTOBER 16, 1921.

Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper Our Sunday Visitor, in editing which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X, and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate.
BENEDICT XV, Pope.

Apostolic Delegation, 1811 Biltmore St., Washington, D. C., April 27, 1913.
The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,
✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1912.
Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be most remarkable.

Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

## THE CITY OF GOD.

The British Government as mandatory over Palestine promises to make Jerusalem a modern and up-to-date city. While this may appeal to the matter-of-fact modernist, there is something that is offensive to pious ears in the thought of making a factory town out of the city that is sacred as the place where the Incarnate Son of God wrought out the redemption of the human race. The city of Jerusalem has no military value, nor is the surrounding country one that would invite an industrial people.

In the eye of history Jerusalem has been an effulgent name. It was the political and religious center of the people of Israel. According to Jewish tradition Jerusalem was originally the capital of King Melchisedech. It was the Salem, or City of Peace, the Sion of whom the Royal Psalmist sang: "He hath his tabernacle in Salem and his abode upon the Mount of Sion." Under this name the city is mentioned in the Assyrian inscriptions and in several of the Tell Amarna Tablets. When the Israelites came into the Land of Promise Jerusalem was in the power of the Jebusites and bore the name of Jebus. The Hebrews were not ignorant of its ancient name. In many passages of the Old Testament, notably in the Book of Kings, it is called Jerusalem. Under the hellenizing influences which invaded Palestine, Salem became officially Jerusalem.

The glory of Jerusalem for the People of God began when David became King over the Twelve Tribes of Israel. The first act of the new King of Israel was to assemble all the forces of the nations at Hebron and march against Jebus. The Second Book of Kings tells how after a long and fierce siege "David took the Castle of Sion" and "dwelt in the Castle and called it the City of David and built round about from Mello and inwards." This was about the year 1058 before Christ. The King built a palace of cedar wood brought from Lebanon, the workmen being brought from Tyre. The Ark of the Covenant was solemnly brought into the city and David placed it in a Tabernacle. Beholding a destroying angel soaring above Mount Moria, ready to strike the Holy City, David prayed to the Lord, Who stayed the arm of the angel. In thanksgiving he built an altar on Mount Moria and offered holocausts. From this incident Mount Moria was destined to be the site of the Temple of the Most High. This Temple though partially prepared by David was completed in the reign of his son, Solomon. Solomon devoted over seven years to erecting this magnificent Temple. It is said that over seventy thousand men were employed in transporting wood from Joppa, and more than eighty thousand in quarrying and shaping the stones. With great pomp the Ark of the Covenant was brought from the City of David to the new sanctuary.

Within the Holy City the Prophets wrote their inspired visions and the Royal Psalmist sang the praises of God. Solomon in all his glory bedecked it. Ravaged and destroyed by alternating conquerors, the prey of Babylonians, Persians, Romans and Turks, it suffered sack and slaughter through centuries. From beneath the heel of Titus it rose, to become in the flower of Babylonic ascendancy a revered and holy city. As a place of pilgrimage it shared with Rome the affections in the heart of Christianity.

In the early part of the seventh century the Turks captured the Holy City and it remained under their control until the First Crusade. Godfrey of Bouillon and Baldwin of Boulogne wrested the Sepulchre from the Turk and Baldwin was crowned King of Jerusalem in the Basilica of Bethlehem on Christmas Day in the year 1100. For nearly a century the Holy City remained in the hands of Christians. In 1187 the armies of Saladin annihilated the Christians on the shores of Lake Tiberias and the Mohammedans held the city in their grasp against the frenzies of all the nine Crusades. The dreams of preaching hermits and the valor of lion-hearted kings were vanquished by the resistance of the Mohammedan, who still holds on.

The history of Jerusalem is filled with the beauty and the glory of the days when the People of Israel were the chosen of God. In the apex of its glory it was truly the Royal City and the capital of a mighty people. The shadow of the Cross has made it a sacred spot in the affections of the Christian world. It was the scene of God's awful wrath when its people became wanderers on the face of the earth and its magnificent Temple was destroyed until not a stone was left upon a stone. Around its old walls the hosts of Christian kings won glorious Knighthood. Consecrated by so many sacred associations it has always saddened the Christian nations to see it the lowly capital of a neglected province of the unspeakable Turk.

## CHRISTMAS IS COMING!

The attention to Pastors and Teachers is called to the text of a Christmas Play, the beginning of which is printed in the Children's Department of this issue, and which will be continued in the issue of October 30th. The Play has been found by experience to be a very telling adjunct to Christmas observances in Parishes where a Hall may be available. It is urged that the text be saved by those interested, and it is published at this time in order to give ample opportunity for the preparation of the young actors for its production. The text of the play, with full directions for producing, may be had in pamphlet form by addressing Our Sunday Visitor.

## O. S. V. Building Fund.

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## Readers Speak to Readers

Pittsburgh, Pa.

Dear Reader:

It is an old charge that Catholics give undue veneration to the Blessed Virgin, but a pleasing variation of this ancient favorite came recently when a Protestant acquaintance claimed: "Catholics give more devotion to Mary than Protestants give to Christ."

The following comparison will show the truth of his statement:

When Catholics have special devotions in honor of her who was chosen by Almighty God to give birth to the Redeemer we are usually free to attend or to remain away—although several feasts of the Blessed Virgin ARE DAYS OF OBLIGATION. When Protestants have services to honor Christ do they consider themselves bound to attend?

There are many beautiful legends about Our Lady and because they are legends Catholics are free to accept them or not. Do not Protestants, holding to private interpretations of the Bible, use their pleasure in believing or rejecting eternal truths about God?

Chimes ring out from Catholic spires morning, noon and night, and at the sound we repeat the Angelus to give thanks for the Incarnation; our morning and our evening prayers contain Hail Marys, the salutation used by the archangel Gabriel; the Rosary is recited daily by countless thousands, imploring Mary's intercession. Do Protestants spend an equal amount of time praying to Christ?

Many Catholic churches are named in honor of Our Mother of Sorrows, Our Lady of Lourdes, The Holy Family, and so forth, and these may be ornamented outside with a statue of the patron. Are these designations less inspiring than Smithfield Street M. E., Third Presbyterian, or Central Avenue Baptist, and are these edifices surmounted by a cross, the sign of our salvation, or by a weather vane?

There are numerous solidities and confraternities in which Catholics honor the Queen of Heaven as the perfect model for virgins, wives, mothers, and widows. Have Protestant church societies found a higher HUMAN model, whose virtues they may imitate to lead them to the Throne of Grace?

Mary alone of all the children of Adam was preserved by Almighty God from the stain of original sin; she was privileged to be the Virgin-Mother; for thirty-three years it was her joy to serve her Son Who was also her Redeemer; and after her death her body was "assumed" into heaven. But we are also taught that this little Jewish maiden was HUMAN, not divine, and to give her worship would be idolatry. Are Protestants as clearly instructed on the DIVINITY OF CHRIST? Would they inquire: "When did Jesus become conscious of His career, at twelve years of age, or at thirty?" if they had been taught that the three Divine Persons formed a human soul and a human body and united them to the Second Person of the Blessed Trinity, and through this hypostatic union His humanity and Divinity were united in one Person and therefore, the Babe of Bethlehem, the Exile of Egypt, the Boy of Nazareth, the Teacher of Galilee, the Crucified of Calvary, being the Second Person of God, deserves the highest form of worship of which our souls are capable?

This shows that Catholics do give more reverence to Mary than Protestants give to Christ. Now, let us compare the Worship which is given to ALMIGHTY GOD.

Catholics are bound to confess their sins and to receive Holy Communion at least once a year, under pain of excommunication. What are the requirements to retain membership in Protestant churches?

Catholics are obliged to attend Mass on Sundays and holidays. Do Protestants remember to keep holy the Sabbath Day with the same exactitude?

Thousands belonging to the Catholic religion rise early every day to attend the Holy Sacrifice of the Mass. Do Protestants start their day by giving the morning hour to God?

The central point of our faith is the Real Presence of Jesus in the Blessed Sacrament. In the Protestant church do not the organ and the choir occupy the place of honor because of the Real Absence?

When Catholics assemble in God's house, we acknowledge His Divine Presence by bowing before the Altar, kneeling in prayer, and remaining silent and reverent because we are in the presence of our King. Is it not true that neighbor greets neighbor, strangers are introduced, and sometimes a social affair is made of the Protestant meeting?

God's Holy Word is preached from our Altars every Sunday in the year. Have the modern day topics supplanted the Gospel in your pulpits?

We respect our clergy as men consecrated to labor for souls in the Master's Vineyard, and we attend services if our pastor is a silver-tongued orator or a halting talker. Can a poor speaker fill your pews, or does a better preacher receive a "call?"

The seven sacraments, established by Christ for the salvation of souls, have been faithfully practised in the Catholic Church for two thousand years. How many of His Sacraments have been discarded by the particular sect (the government census lists two hundred and ten denominations of Protestantism) to which you belong?

The Catholic Church does not permit remarriage because her Divine Founder said: "What God hath joined together, let no man put asunder." Are Protestant ministers heeding this injunction of the Master?

Converts to Catholicity represent the very flower of Protestantism, bishops, ministers, philosophers and prayerful men and women. Are not your "converts" from Catholicity those who have quarrelled with pastor or parishioners, or those who join your ranks for matrimonial or social reasons? And if ex-priests or bogus nuns enter your church is it not a signal for a campaign of vilification against us at so much per?

Catholics approve of every science taught by our public schools (jointly ours because our taxes help support this teaching), but as the eternal truths of God are not a part of this otherwise excellent curriculum, we spend millions of dollars annually to maintain schools which will train the children to become spiritual, as well as intellectual, men and women. What are Protestants doing to impart to youth this priceless knowledge of eternity?

Finally, our Catholic belief includes everything that your faith has to offer you, and over and above this, IT CONTAINS ALL THE VITAL, LIVING TRUTHS TAUGHT BY CHRIST WHEN HE WAS UPON EARTH, and which we would rather die than deny. Are you so absolutely sure of your Protestant tenets that you would suffer death rather than abjure them?

Consider these points earnestly, good friend, and cease criticizing our devotion to the Virgin-Mother of Bethlehem's Crib, our love for the gentle housekeeper of that humble home in Nazareth, our sympathy for Mary at the foot of Cavalry's Cross, until you have equalled or surpassed them in your worship of her Divine Son, Jesus Christ, the Second Person of the Blessed Trinity.

M. S. G.

St. Mary's Church.
Balboa Canal Zone.
Sept. 15th, 1921.

Our Sunday Visitor.
Dear Sir:

I will try and pay for the 250 copies till January. But I am afraid I will have to stop then. This is a splendid chance for some society or individual to do a work of charity, and keep your paper coming to the 15 or 20 thousand soldiers on the Zone. I would be glad to continue the usual number, only I am carrying over twenty thousand poor people on this Mission, and lately the working force has been cut in two, so you see what we have left.

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## *Some Practical Reflections on Current Religious Thought*

(Continued from Page One)

the case the State cannot exercise supervision over each couple presenting themselves for a license to wed. To be sure, from time to time, proposals are made to give the State increased powers in the matter, but thus far the State has thought it better to leave that part of it to the Clergy. So if the Clergy do not attend to it, it is not attended to at all. Clearly a share of whatever blame there may be for unfortunate results attaches to the Clergy. This being so the wonder is that the non-Catholic denominations do not take steps to make their practice less culpable.

The reason for the care which the Catholic Church exercises in such matters is, of course, the desire to safeguard the integrity of the Sacrament of Matrimony. It is difficult to see how, lacking the Catholic teaching on the dignity, the indissolubility and the sanctity of the marriage tie, any better state of things can be brought about in our present social conditions. But it is encouraging to note that the need for such betterment is being more strongly felt by society at large and by non-Catholic denominations in particular.

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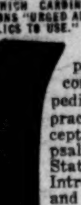

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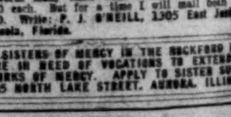

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